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ABSTRACT

This report summarizes the peace research and curricula that have proved to cause a deep change in the attitudes and behavior of the human being. The document focuses on the last 40 years with the work of the United Nations and UNESCO. It is designed for adults and is dedicated to peace education and peace educators. There are three modules in the report. Module 1 addresses: (1) General considerations concerning the method used in this document; and (2) The method of education. Module 2 contains: (1) General introduction; (2) A fragmentary vision of peace; (3) Peace considered as an external phenomenon from man; (4) Peace as an inner state or as state of spirit; (5) A holistic vision of peace; (6) The fragmented vision of education; (7) The holistic vision of education; (8) Towards a holistic vision of peace education; (9) Bibliography notes and references; and (10) Method of education. Module 3 includes: (1) Required conditions for a peace educator; (2) The process of destruction of peace; (3) The Art of Living in peace with oneself; (4) How was war born in the mind of men?; (5) Method of education; (6) The awakening and development of inner peace; (7) The peace of the body; (8) The peace of the heart; (9) The peace of the mind; (10) Bibliography notes and references; (11) Method of education; (12) The Art of Living in Peace with the others; (13) The contemporary "normose"; (14) The three social manifestations of the Energy; (15) The cultural education for peace; (16) Social education for peace; (17) The economic peace education; (18) Bibliography notes and references; (19) Method of education; (20) The Art of Living in Peace with the environment; (21) Nature of man and nature of the environment; (22) Towards an ecological method of education; (23) The ecological method of education; (24) Bibliography notes and references; and (25) Method of education. (EH)

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UNESCO

The Art of Living in Peace

Towards a new peace consciousness

Pierre Weil
Chairman of the City
of Peace Foundation
International Holistic University
of Brazilia
UNESCO, Paris, 1990

Humanistic Cultural
and
International Education

ED/91/WS/19

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THE ART OF LIVING IN PEACE

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YES, NEVER BEFORE DURING THOSE LAST FORTY YEARS, PEACE HAS BEEN SO WITHIN REACH FOR THE HUMAN BEING, SO PALPABLE. YES, PEACE IS POSSIBLE FOR LIFE AT ALL STAGES, AND IT IS UP TO MAN TO CHOOSE HIS DESTINY OR TO SUFFER FROM THE HORRORS OF WAR. YES, TODAY MANKIND IS AT THE CROSSROADS WHERE HE HAS TO CHOOSE PEACE WITH COURAGE, DETERMINATION AND IMAGINATION. DURING THESE LAST FORTY YEARS, UNESCO HAS BEEN WORKING IN ORDER TO ESTABLISH PEACE IN THE MINDS OF MEN, AS STATED IN UNESCO'S CONSTITUTION "SINCE WARS BEGIN IN THE MINDS OF MEN, IT IS IN THE MINDS OF MEN THAT THE DEFENCES OF PEACE MUST BE CONSTRUCTED".

Mr Federico Mayor, Preliminary meeting to the Yamoussoukro Conference on Peace in the minds of men. Unesco, September 6, 1988.

INTRODUCTION

THE QUEST FOR PEACE IS AN EXHILARATING ADVENTURE. THEREFORE THE CONGRESS SUGGESTS A NEW PROGRAMME ABLE TO UNDERTAKE REAL AND EFFICIENT MEASURES IN FAVOUR OF NEW VISIONS AND APPROACHES IN COOPERATION, EDUCATION, SCIENCE, CULTURE AND COMMUNICATION ANT TO TAKE INTO CONSIDERATION THE CULTURAL TRADITIONS OF EVERY PART OF THE WORLD.

Statement of Yamoussoukro on Peace in the Minds of Men.
Unesco, July 26, 1989.

During the forty years of existence of the United Nations and particularly of Unesco, much research have been made concerning the causes of war and the means to establish peace in the world.

Together with this research, a peace curriculum was designed all over the world, inspired by the theories and conclusions of the works and different statements issued by international organizations.

The time has arrived to try to make a summary not only of such research but also of the known curricula that have proved to case a deep change in the attitudes and behaviour of the human being.

A new consciousness is being established in the minds of our contemporaries. It is followed by a change in the paradigm which inspire a new way of seeing things in different fields, like science, philosophy, art and education. A new holistic vision of the world is on its way.

It is important that peace educators all over the world be-

come aware of this change and its consequences for each of us, in a language as simple and easy to understand as possible.

Moreover, for the educators to be tuned with the present moment, it will be necessary for us to show them the educational ways of transforming their minds, so that they can be an example of peace and harmony. How can we transform other people if we do not start with ourselves ?

These are the main objectives of this document whose content is under our entire responsibility and does not engage the responsibility of Unesco, even through its contents have been inspired by the spirit of the Organization.

This document was designed for adults and is dedicated to peace education and peace educators. Its adaptation for children and teen-agers is a question which could be studied later, taking into account the efforts done all over the world.

MODULE I

PRELIMINARY CONSIDERATIONS
CONCERNING
THE METHOD USED IN THIS DOCUMENT

1.1 General considerations concerning the method used in this document

This document is written using a simple language easy to understand by the main cultures on Earth and tries to conciliate the theories with the recommendations which can be put into consideration in the curriculum field.

Therefore every result issued from research and hypothesis concerning Peace and the obstacles which prevent its realisation and the methods which allow its awakening, will be accompanied by methodological curriculum recommendations of short, medium and long term range.

Short term range. Refers to a period of time equivalent to a 15- up to 20-hours programme which allows the participants to become aware of the problem. A programme has been conceived by the City of Peace Foundation and The International Holistic University of Brasilia, with the following title : **The art of living in peace**. It is an introductory programme to the training of peace educators and teachers. It is also conceived for the general public all over the world. It could be used during Unesco's regional seminars.

Medium term range. It is a 3-6 month training programme for the deepening of the knowledge of the contents of the short term programme.

Long term range. This programme will provide the training in this art as it could be developed in the schools all over the world. We consider that this type of education should begin with the educators themselves. The example of their inner peace and their capacity to show it and provide this same peace for the others will allow to overcome the simple step of the academic and intellectual knowledge which is a characteristic of this first world phase we are presently living.

Each part of this document might be considered as an educational module.

- For each module, one will find a summary of the main aspects of the actual situation of this particular matter. A bibliography for reference and study is given. The list is not definitive. Each reference leads the reader to other works.
- a list of recommended methods of education and techniques
- a bibliography.

1.2 The method of education

The content of the programme follow the recommendations and the spirit of Unesco's documents mentionned below :

- Preamble to Unesco's Constitution
- Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, 1974
- Sevilla Statement on Violence, 1986
- Venice Declaration on Science faced with the limits of knowledge, 1987. Reinforced by the Vancouver Declaration, 1989.
- Preparatory meeting to the International Expert Conference of Yamoussoukro on Peace in the Minds of Men, 1988
- Statement of Yamoussoukro on Peace in the Minds of Men, 1989

Concerning the method of education, we recommend alternating between theory and practice of real life experience. We start with the theory in order to prepare the individual to accept the real life experience. Then, we go back to the theory in order to examine the real life experience and make some conclusions or even some decisions concerning the daily life, and also to share it with the participants.

The methods used are inspired from a variety of sources and cultures in an effort to contribute to international understanding.

Among those sources, we can underline the following contributions :

- the "active" methods of education from Europe
- the expositive methods from all over the world
- the dialectical methods practised by all major cultures
- different types of Yoga originated in India, Nepal and Tibet
- Tai-Chi as practised in China
- Martial arts practised in Japan and China
- Dance
- Music as a non-verbal international language
- Arts
- Theatre and acting
- Educational and folk games
- Mass media techniques and their educational role in the world : press, television, radio, publicity
- techniques issued from the training and preparation in organizations
- Non-violent methods from India
- Conflict management methods of different American and European psychological and sociological schools

- Awakening methods from African, Buddhist, Indian, Jewish, Christian, Muslim, Hindou traditions
- Individual and Group methods of Psycho therapy.

While respecting the diversity of approaches, a specific effort should be made to develop an interdisciplinary and transdisciplinary holistical approach.

We will start by a rather long introduction concerning the theoretical aspects of our programme. This is necessary because it underlines the birth of a new paradigm and the necessity of becoming aware of its predominant influence in the creation of a new peace education approach.

These preliminary considerations will lead us to the heart of the matter : a new method of education for peace : **The art of living in peace**, that we already have mentioned and which is inspired from one of the fundamental theories of the international Holistic University of Brasilia.

The contents of the second part are the result of 20 years research for an awakening methods whose primary target was to discover one's private peace space and its relation with certain states of consciousness. This method also allowed to show how the reality we live depends on our states of consciousness. This research was conducted at the Department of Psychology of the Federal University of Minas Gerais, with the Chair of Transpersonal psychology. This research was given the name of "Cosmosdrama" and later of "Life Dance"; The Cosmosdrama took one year and was organized in four different modules : Conscience and Reality ; to live or to vegetate ; the obstacles to Dance and ever evolving relation. It is an effort to summarize the different approaches and methods we have mentioned above.

The art of living in Peace comes, in part, from a selection of the most appropriate techniques to achieve its aims.

The first part of this programme is dedicated to educators and the second to the public in general. However, it is mandatory for the future educators of this method, as we explain in the second part, to go through the programme of the **Art of living in peace**.

We will present now the main principles that justify this new peace education vision.

MODULE 2

GENERAL INTRODUCTION
TRANSFORMING A PARADIGM IN SCIENCE
AND ITS INFLUENCE ON PEACE EDUCATION

THE CONVENTIONAL WAY OF TEACHING SCIENCE AS A LINEAR KNOWLEDGE FACTS HIDES THE BREAK BETWEEN CONTEMPORARY SCIENCE AND THE OUTDATED VISIONS OF THE WORLD. WE ACKNOWLEDGE THE URGENT NEED FOR NEW METHODS OF EDUCATION TO TAKE INTO ACCOUNT THE PROGRESS OF SCIENCE WHICH IS IN HARMONY WITH THE MOST IMPORTANT CULTURAL TRADITIONS AND WHOSE PRESERVATION AND STUDY ARE OF THE MOST IMPORTANCE. UNESCO WOULD BE THE MOST APPROPRIATE CHANNEL FOR THE PROMOTION OF SUCH IDEAS.

Venice Statement, Unesco, March 7, 1986.

2.1 General Introduction

Both concepts of Education and Peace have several meanings due to different points of view : those points of view and those differences are due to the extremely important influence of the paradigms of Newton and of Descartes which have brought human knowledge and vision of the world to such a degree of fragmentation, and specifically science, to such a degree of specialization that we lost contact with what is essential.

According to this perspective, the world is seen as a gathering of solid elements related to each other by structures and systems ruled by mechanical laws. This kind of vision has provided mankind with remarkable scientific findings together with technological applications which created a material comfort unknown in the past.

It is also true that it has generated a fragmentation crisis which was threatened the existence of any kind of life form in the planet. The planet has been divided in territories considered by the nations as their sole propriety. Knowledge has been divided into science, philosophy, art, religion... Each of these fields has, in turn, been divided into several others, transforming our universities into "Towers of Babel" Man himself has been divided into body, emotion, intuition and reason. It is those divisions that create different meanings for peace and become obstacles for its achievment. It is also one of the main reasons for the loss of peace itself. To show how peace is destroyed and how it can be rebuilt is precisely the aim of **The art of living in peace**. Moreover, this division brings different and often opposed perspectives and methods of education.

We are at the edge of a change of the vision of reality, of the birth of a new interdisciplinary and transdisciplinary paradigm which corresponds to a new vision of the world and of life. This change, followed by a change in the consciousness, has a holistic characteristic. It is important to be aware of this change and of the important consequences that it brings to peace education. According to this point of view, born from the meeting of Quantum physics, transpersonal psychology and important spiritual traditions(1), the systems of universe are composed of the same energy(2),which(3) comes from a place that we know is not empty, but constitutes a potential and undivided vacuum of the energy itself. From this point of view, any kind of duality and fragmentation is seen as the product of human thought whose essential quality, is precisely to classify, divide and afterward to establish links between those parts. Energy has three essential forms : life, information and matter. Those three forms refer to the three most important branches of science : physics, biology and computer science as undivided as anatomy (body), physiology (life) and psychology (conscience) if we consider mankind or as anthropology (culture), scoiology (social and poli-

tical life) and economy (production and consumption) if we take into account human society. We are now going to examine how those two visions and paradigms have influenced the concept related to peace education. We will start by the concept of Peace. What is Peace ?

2.2 A fragmentary vision of peace

A fragmentary vision of reality implies a separation between the subject and the object. This duality brings us to a fragmentary perspective of peace. According to this vision, one can distinguish between two kinds of peace : the external peace or the peace of the "object" and the inner peace or the peace of the "subject". Let us consider these two aspects.

2.2.1 Peace considered as an external phenomenon from man

According to this point of view, peace would be a cultural, juridical, political, social and moreover social-economic phenomenon. The result is that peace is considered to belong to the area of social sciences, which have effectively contributed to the war and peace field research. The study of conflicts was born from this perspective(4). One can also make two other distinctions : peace seen as the absence of war and violence and peace seen as a state of harmony. Peace seen as the absence of violence and war is directly related to conflict management and general disarmament. According to this first point of view, peace would be the final result of the dissolution or transformation of the causes of the conflicts. The second meaning of peace would be reached by the elimination of the destructive aspects of the conflicts which are violence and war, for some people, the conflict in itself has some positive and dialectical aspects, not to mention its evolutionary qualities. A solution is obtained from the search for a consensus, one of the present worries of Unesco(5). A juridical trend insists on considering that the solution of the conflict can only be attained by the transformation of the juridical concept of "fair war" into the concept of right to peace

or, in other words, the law of the powerful into the power of the law(6). According to this motto, it is the duty of the international courts to resolve the conflicts, based upon a fundamental principle : the right of Men to live in Peace. It is also necessary to prevent war. The Declaration of Human Rights fulfils this part and is complemented by the Declaration of Human Responsibilities(7).

There is also a military thesis which states that if you want peace, you must prepare war. This principle is taught and developed in the military academies. It shows us a fundamental and important paradox : the basis, the role and the function of the army is not to fight wars, but to maintain peace by using force. The opposite would be to say that if you want peace, you must prepare peace. This line of thinking is responsible for the disarmament efforts begun by the Society of Nations and the efforts made to eliminate armed forces. It is important to notice that this thesis will only be successful if it is multilateral or in other words concerns all nations without exception. Otherwise, one will see the domination of the army of a country over the armies of all other countries. This is the main argument used by the chiefs of national armies to maintain and even develop their organizations.

Another perspective, the political approach shows how competition and nationalism constitute important factor of war. As a solution, the political approach suggests the creation of a world government(7) and which the Society of Nations and afterwards the United Nations represent a preliminary phase.

Peace considered as state of harmony and brotherhood between men and nations. According to this second approach, the state of peace would be the result of the direct and constructive work done on groups and societies. It emphasizes the education of the societies by the mass media, the change on the intellectual level of the public opinion and on the emotional level of group beha-

viour. This approach which relates together education and mass media is also one of the approaches used by Unesco(8). These two perspectives can be considered as belonging to only one category we could call social ecology. We can extend the definition of peace as a state of harmony with the environment and the planet. This larger definition is in harmony with the recent recommendations of Unesco to include environmental problems in the concerns of peace and security(9-10). A new concept is born from the Brundtland report(11). Peace is also linked with the Planet environment.

We will now examine the next thesis which refers to the two types of peace : the peace of the "subject" or inner peace.

2.2.2 Peace as an inner state or as a state of spirit or "peace in the minds of men"

SINCE WARS BEGIN IN THE MINDS OF MEN" AS STATED IN UNESCO'S CONSTITUTION, IT IS UP TO UNESCO AND THE SCHOOLS ALL OVER THE WORLD TO PUT AN END TO THE BEGINNING OF WAR

Robert Muller. Speech made as co-winner of Unesco's Peace Education Award, Unesco, September 20, 1989.

This point of view refers to the contents of the preamble of Unesco's Constitution which states that "since wars begin in the minds of men, it is the minds of men that the defences of peace must be constructed"(12). We could name this thesis inner ecology or personal. Even though this preamble is often quoted it has rarely been put into practice, as is shown in a brief study we have recently published(13). Accordingly to statistics given by Unesco's in this research (Berg-1988) (14) : Among 310 institutions dedicated to teaching and Peace research, only 24,5% of the subjects were eventually related to inner peace, 14% of the research is dedicated to this area. Therefore, it is perfectly understandable that the 1990/1991 budget includes a new programme : Peace in the Minds of Men.

A biblical prophecy tells that the swords will transform into ploughshares. One can interpret this statement in a symbolic way : it is in the inner self of each man that aggression and violence represented by the swords must be transformed in the peaceful energy symbolized by the ploughshare.

Efforts more or less successful make one believe that general disarmament will be enough to establish peace. We have already quoted this thesis when we talked about peace considered as the absence of war. Let us compare this thesis with the prophecy : if all the arms up to the last gun are destroyed, eliminating therefore all the swords, without transforming the inner self, men would fight each other with their ploughshares.

This explains why the Statement of Yamoussoukro on "Peace in the Minds of Men" was written.

Peace as the result of the absence or the elimination of inner psychic conflicts. It is a psychotherapy thesis. It is by eliminating the conflicts between the hither and the me, between the heart and the reason, between the instinct and the heart that we can establish inner peace.

Peace as a state of inner harmony originates from an inner work, a non fragmentary vision of the reality in the intellectual level, a detachment from any sort of concept, person or object. It comes from the birth of a "natural" wisdom, an altruistic love. It is a thesis of spiritual nature related with the great spiritual traditions(16) and the most recent works of transpersonal psychology(17). We would like to remind you that this is the result of one of the fragmentary aspects of the old paradigm where science, and in this case psychology, is separated from the spiritual tradition.

As a conclusion, one can say that the fragmentary vision of peace creates, on the one side, a reductionistic thesis which is the expression of the specialization and fragmentation of knowledge. Therefore we have a variety of heterogenous explanations.

THE PROMOTION OF EDUCATION AND RESEARCH IN PEACE FIELD MUST BE CONDUCTED IN MULTIDISCIPLINARY WAY AND MUST HAVE FOR PURPOSE THE STUDY OF THE RELATIONSHIPS BETWEEN PEACE, HUMAN RIGHTS, DISARMAMENT, DEVELOPMENT AND ENVIRONMENT.

Statement of Yamoussoukro on Peace in the Minds of Men. Unesco, July 26, 1989.

2.3 A holistic vision of peace

A new vision of peace, will be a holistic one, or in other words a non-fragmentary vision. It will be the result of an approach which takes into account all these different points of view. It implies :

- A non fragmentary theory of space-energy, where energy is present in the form of matter, life and information.

- A perspective which will take into account men, society and nature, or in other words, inner ecology or personal, social ecology and planetary ecology. Those three aspects are intimately related and are constantly interacting. According to this perspective, peace is at the same time an inner state of spirit, created by a personal harmony, a state of social harmony, resulting from a capacity to solve conflicts peacefully, and a harmony with nature. Therefore there cannot be a true inner peace if we know that there is poverty and violence at the social level or that the environment is being destroyed by us.

- the holistic vision or conscience is based on the progressive broadening of the conscience, it begins with a personal consciousness where the egocentric aspects are erased and directed towards a social consciousness but still possessing anthropocentric aspects. As society discovers its dependence with the planet and all its living creatures, the social consciousness becomes a planetary consciousness, even though it still has some

geocentric characteristics, or a perspective limited to Earth, as if the planet was the centre of the universe. The holistic vision is therefore a cosmic consciousness, of transpersonal, transsocial and transplanetary nature, which integrates those three aspects in a broader perspective.

- The study and the administration of peace should and must result from a multi and trans-disciplinary work.

As peace is conceived either from a fragmentary perspective or a holistic vision, education is also viewed as fragmented, divided and deformed. The moment has arrived where a new approach is necessary. It is this new approach that we are going to examine now, starting by a summary of the consequences of the old paradigm in the education field.

2.4 The fragmented vision of education

Today, what is defined as "education" is very often mistaken with teaching. Teaching is almost solely directed to the intellectual and sensitive abilities. It is only a mental transmission designed to increase the amount of knowledge or to influence opinions.

This kind of teaching has become the only purpose of school, whereas one can guess that the family is in charge of the building of the character, including feelings, emotions, habits and inner attitudes.

Everything seems to indicate that the family is copying more and more the school where the volume of programmes in invading the relation between parents and children. Family is little by little becoming an auxiliary member of the school.

The result produces a break between the thought and the action, between opinions and attitudes on the one side, patterned by school, and the habits and attitudes followed by the family on the other side.

We would like to remind you of the results of the survey concerning racial opinions in certain countries. If we take into account the general opinion, a vast majority of whites will declare themselves against racism. There is no doubt that this is something they learned at school. But if they are asked if they would allow their daugther to marry a black man, a majority will give a negtive answer. This answer must have been transmitted by tradition and habits within their family. We could give other examples : one can have democratic opinions and tyranic attitudes, defend the environment and step on the flowers and the ants, to declare oneself a non-violent person and hit the children, to proclaim to be tolerant and gossip behing everybody's back.

Mistaking teaching with education, leads teaching to become fragmented at the same speed that knowledge is becoming fragmented in specialities as in the high school or at the university level.

A holistic approach in education will give us an entirely different perspective and method that will now be described.

2.5 The holistic vision of education

When education is mistaken with teaching, the main focus is put on the reason, a holistic vision tends to awake and develop both reason and intuition, both the sensation and the feelings. What is aimed is a harmony between those psychic functions. At the brain level, this would correspond to a balance between the right side and the left side of the brain, to a flow of energy between the cortex and the under-cortex part of the brain and all over the brain and spine system. Whereas teaching emphasizes the contents of a programme, the acquisition of knowledge, the holistic approach shows us how each situation of life constitutes an opportunity to learn. The emphasis is also put on the capacity of learning and how to develop it. The specific and global con-

texts of every situation become equally important.

The traditional education has a tendency to teach people to live exclusively turned to the outside world. Whereas the holistic approach is oriented both to the outside and inner world.

One could make a comparison of the orientation of the contents between education according to the old paradigm and the holistic education. The first approach emphasizes consumption, competition, aggressiveness, success, specialization, acquisition and possession of money. The holistic approach insists on chosen simplicity, co-operation, human values, general knowledge over specialized knowledge, money considered as a means at the service of fundamental values and not as end in itself.

In addition to all those differences, there is a fundamental one which lies in the conception of the evolution of mankind and its capacity of transformation. A static perspective is dominating the old paradigm, there is a general belief that the intellectual and emotional evolution of man stops after adolescence.

> **WE RECOGNIZE AT THE SAME TIME THE URGENCY OF A TRUE TRANSDISCIPLINARY RESEARCH IN THE CONTEXT OF A DYNAMIC EXCHANGE BETWEEN EXACT SCIENCE AND HUMAN SCIENCE, ART AND TRADITION. IN THIS CONTEXT, THE TRANS-DISCIPLINARY APPROACH IS WRITTEN IN OUR OWN BRAIN THROUGH THE DYNAMIC INTER-ACTION BETWEEN THE TWO SIDES OF THE BRAIN THE JOINT STUDY OF NATURE AND IMAGINATION, OF THE UNIVERSE AND MEN WOULD ALLOW TO BETTER FACE THE DIFFERENT CHALLENGES OF OUR TIME.**
>
> Venise Statement, Unesco, March 7, 1986.

In a holistic perspective, evolution continues after adolescence, moreover, a complete metamorphosis can happen. Before this metamorphosis, man is tied under a web of habits, prejudices,

daily routine. Man has to go through a process of transformation were egoism, limitation and withdrawal are changed for an enlarged, harmonious and altruistic consciousness. It is a period of inner crisis, of questioning old values, of sudden and temporary blackness of the soul. It would be the new consciousness characterized by a state of peace and wealth.

We would like to say a few words about the method of education. According to the old mechanical paradigm, the student is considered as a magnetic tape where the teacher registers his lesson in a mechanical way. The student is supposed to memorize in order to reinforce the teacher's work. The process is expected to create the changes that are recommended in the lesson. Instead of being the object of a teaching, the new paradigm replaces the concept of "pupil" by the idea of a student being able to participate actively in the process, to take charge himself of and conduct his own transformation.

In this sense, since the beginning of the century there has been a very slow evolution in the methods of education. "Active" education tends to replace "passive" education. This slow rythm is due to centuries of habits deeply rooted in the cultures and the people and is slowing down the adoption of new attitudes.

In this new "active" education, it is up to the student to work, to search, to visit, to observe, to write his own oral or written reports. In this last case, it is the student who prepares the lesson ; the teacher becomes the expert, the consultant : his task is more to orientate than to teach. He gives the example through his attitude, showing that the principles he advocates are deeply rooted in daily life.

The scope of this work does not allow us to discuss here the subject of active education. Several theories and methods exist and are more efficient in providing the evolution of the person as a whole, than the traditional methods. Before finishing this paragraph, I would like to call your attention to the fact that

both the change in the paradigm and the change in the methods of education are phenomena due specifically to the industrialized countries and the social classes belonging to them. It seems that cultures living in harmony with nature, integrated in their environment have methods of education rooted in action and can count on the participation of the whole community.

Now that we have defined peace and education in relation with the change of paradigm, we can now show what peace education is.

2.6 Towards a holistic vision of peace education

As we saw, the old paradigm originated from Newton and Descartes leads us, partly as a consequence of the enormous material advantages it provides us with, to the deterioration of the planet and to violent conflicts.

The old paradigm brings us a confused and fragmented vision of peace and to a reductionistic view of education. The result is a confusion between education and intellectual teaching.

In the holistic paradigm, peace education is based on a new vision of education and a new peace consciousness, as described above. One could define the holistic peace education as follows :

- the holistic peace education is a method of education inspired by active methods and is directed to the person as a whole reuniting or establishing sensation, feelings, reason, and intuition. It cares about health, the balance between the emotional and the rational and between the awakening and maintenance of human values.

EVERYTHING THAT EXISTS IS PART OF THE DEVELOPMENT OF AN INTERDEPENDANT WORLD. ALL CREATURES BELONGING TO THIS UNIVERSE HAVE THE SAME ORIGIN AND FOLLOW THE SAME PARALLEL WAYS. AS A CONSEQUENCE, EVOLUTION AND DEVELOPMENT OF MANKIND

AND OF EVERY CREATURE IS AN INTEGRATED PART OF THE EVOLUTION OF THE UNIVERSE.

(Statement on the responsabilities of mankind towards peace and sustainable development. Article 1. Peace University of Costa Rica, 1989).

At the social level, the holistic peace education is in c harge of managing conflict into a non-violent approach and of transforming, at the cultural, social, political and economic levels, the destructive forms of energy into constructive forms.

Concerning the relation between man and the environment, the aim of the holistic education is to repair, whenever it is possible, the ecological disasters caused by men and to maintain the balance of the ecosystem.

In fact, it is the **Art of living in peace**, which must be developed at three levels :
- Mankind : inner ecology or the ability of living in peace with onself ;
-Society : social ecology or the art of living in peace with others ;
- Environment : planetary ecology or the art of living in peace with nature.

Concerning Mankind, the holistic education aims to awake at the same time or one after the other the following things :

- Peace of the body
- Peace of the heart
- Peace of the mind

Concerning society, the objectives are to teach the art of living in peace in three different areas :

- Economy
- Social and political life
- Culture

Concerning the environment, the holistic education will take into account the best solutions to live in peace with the environment considering the three different forms of energy :

- Matter (solid, liquid, gas state)
- Life (animal, vegetal and human kingdoms)
- Information (atomic, genetic, intelligent)

By doing this, one will enlarge the field of consciousness in three areas :

- Personal egocentric consciousness
- Social anthropocentric consciousness
- Planetary geocentric consciousness

By outgrowing those three forms of consciousness, the Art of living in peace opens the doors to the holistic vision in a transpersonal state of the cosmic consciousness.

This is the general plan for the holistic peace education transmitted by the **Art of living in peace**. Some words before finishing this chapter about a main principle of the methodology. The holistic peace, education cannot be limited to the classroom, it is an apprenticeship were self learning must be encouraged. The work we present in this document is therefore an attempt to develop a self learning programme, in the sense given by Abraham Moles in a recent Unesco Publication (18), where he introduces the notion of "self learning". It is an invitation, even though programmed, to search and to personally verify the principles originated in thousands of years of popular tranditions and wisdoms, partly proved by modern science, and in the spirit of Unesco's Statement of Venice.

What we are offering here is a system where, quoting Abraham Moles, education would tend to mingle with the aleas of daily life and would therefore find again some of the characteristics of immediate apprenticeship that the tribes and the old villages offered to their youngsters outside the schools system (19).

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17. Weil Pierre. "L'Homme sans frontière", Paris, L'Espace Bleu, 1989.

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20. A recent work of Unesco recommends "a socio-affective approach", based on experience. See. "Education for international co-operation and peace at primary school level". Paris. Unesco, 1983, p. 95.

2.8 Method of education

In the short, medium and long term, the reading of this general introduction could be enriched by reading the following methods.

- Groups for discussion of themes
- Visit to education centres which practise these active methods of education
- Study and discussion groups about the changes in the paradigm.

We recommend the following authors :

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MODULE 3

HOW TO LEARN THE ART OF LIVING IN PEACE

3.1 Required conditions for a peace education

For a peace educator to be able to transmit the **Art of living in peace** to other people, children, teen-agers or adults, he must fulfil an essential preliminary condition :

He himself must be an example of what he is going to teach. By his presence, he must be able to transmit certain qualities such as affection, patience, kindness and he also must be open to the deepest necessities of other people, he must be able to put himself in somebody's shoes. If he does this no other form of teaching would be necessary. Therefore, the main question is to know how to discover those educators of if there are very few, as seems to be the case in the present days, how to train them.

In the first case, it is a matter of choice, of recruiting and selecting educators. In the second case, it is a training problem. In fact the qualities required for a peace educator are very similar to the ones required for great men, great masters from every culture, from men and women who have integrated in their daily life, wisdom and love and have spent their entire life at the service of these values. These people, even though they still exist in our days, are very rare, one can count them on the fingers of one hand. The examples of Gandhi or Mother Theresa of Calcutta are not easily found in the streets. What we can do is to find those people who identify themselves with those qualities or masters, who try hard to follow their example, and who are lucid and modest to present themselves as they are, while having, from the start, a behaviour related with the great human values, such as truth, beauty, altruistic love. Such people exist and everything seems to indicate that they tend to multiply,

luckily, as the threat of extinction of any form of life grows.

To give these people an additional training which will allow them to teach the **Art of living in peace** while training themselves with the methods recommended in this document is the perfect solution. To attain this purpose, it is necessary that the future educators of the **art of living in peace** undergo the same educational process, for the above mentioned reasons. We will now give a description of the process of destruction of peace.

3.2. The process of destruction of peace

To know how to awake and rebuild peace, one must know the process which leads men to risk destroying any life form in the planet. We are going to present a fundamental theory of this process using short statements. Each of these statements is a summary from a point of view or the result of research in many different areas of science or traditional wisdom.

Each of these statements can be developed according to the interests of each student and the amount of time available for the whole application of this programme. These statements can be presented on a computer disk, a blackboard, a screen for group discussion (see table 5).

FUNDAMENTAL THEORY OF THE PROCESS OF DESTRUCTION OF PEACE

The Statement of Venice from UNESCO recommends reuniting science and spiritual traditions.

This converging point leads to a conception of the ultimate reality : an infinite primary and timeless space.

From this space, energy flows from every known system.

Every known system in the Universe is an energetic system "composed" of the same energy.

This energy takes three different and undivided forms :
- Information (intelligence)
- Biology (life)
- Physical (matter).

Therefore we have a non-fragmentary energy.

Man is an integrated part of this energetic system.

He is also made of :
- Matter (body)
- Life (emotions)
- Information (mind)
which cannot be divided from the whole.

But with his thought, man is separated from the Universe. He creates a nightmare from it :
- Man - Universe
- Me - world
- Subject - Object.

His mind creates space limits : however space does not have frontiers.

With his thought, he cuts himself from society and environment. In his mind, he forgets that nature, society and man are indistinguishable. Moreover, his mind is cut from the information of the whole. Human thought is cut from the spirit of the Universe. Within himself, his mind (information) is cut from his emotions (life) and from his body (matter).

It is when a process of destruction of the inner ecology begins. A fragmentation wounds man. In his mind, the nightmare of division creates a paradigm of fragmentation.

Because he feels his fragmentation, man creates destructive emotions in his life, particularly the attachment and possession of things, objects, people and ideas which give him pleasure. Because of these destructive emotions, stress appears and destroys the balance of the body.

Because man believes that he is cut from society, he creates a culture by pieces, a violent social life and economic exploitation.

The person projects his feelings to the knowledge level.

These social conditions strengthen the indificual suffering.

The society of exploitation created by man widens his separativeness, the division, and extends to a frenetic exploitation of the environment. He interferes with information, with nuclear and genetic programmes. He destroys and pollutes the elements of the matter. He destroys the ecosystems and threatens life.

This is how the vicious circle of destruction functions, each act increasing the destruction of mand and of life on the planet.

The purpose of holistic education for peace is to transform those obstacles in positive forms of energy (see table 6)

> **OVERCOMING OF THE BODY-MIND-SPIRIT FRAGMENTATION OF THE HUMAN BEING, THAT HAS PRODUCED AN IMBALANCED DEVELOPMENT OF SOME PARTS TO THE DETRIMENT OF OTHERS AND OF THE WHOLE, THUS ENABLING MAN TO REDISCOVER WITHIN HIMSELF THE REFLECTION OF THE COSMOS AND ITS SUPREME UNIFYING PRINCIPLE.**
>
> Vancouver Delcaration. Unesco, September 15, 1989, on Science and Culture for the 21st century : Agenda for survival.

3.3 The art of living in peace with oneself

3.3.1 How was war born in the mind of men ?

As recommended by the preamble of Unesco's Constitution, we will start by ourselves. It is in our minds, in our thoughts and in our emotions that the seeds of violence and war are born. Afterwards, it reaches our body, more precisely our muscles. This statement, however, is not enough. It could become a dogma if we do not prove it through an experience or through a life experience. Due to our personal experience, we can easily confirm this preamble. The proof can be given in clear and educational way.

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We have already outlined the general characteristics of the phenomenon of violence when we showed how the general process of destruction of peace arises. To better understand this process at the human level, we must describe in detail how this destruction occurs within ourselves. This description will be accompanied by life experiences, in accordance with the methodological recommendations made afterwards. These experiences have the advantage of not only being taken from an intellectual point of view at the moment where we were considering the intellectual aspect of this module, but to considering the intellectual aspect of this module, but to confirm in vivo, in our own body in the literal meaning of the word.

It is a vicious circle of compulsive repetition in which all mankind is driven, as if it was an optical illusion.

We will now show how this process is done simultaneously at three essential levels, each one corresponding to one of the three kinds of energy :

- the mental level of our thoughts and concepts
- the emotional level of our lives
- the physical level of our body.

We will start by the mental level. We advise following this explanation by the study of the model in table 7

At this level, a nightmare is created, that we have called the nightmare of separativeness. It is a phenomenon which is constantly in our mental level. It leads us to believe that we are cut from the external world, that we and the universe have no relations.

One can experience this phenomenon in a very easy way. Show where nature is located and where the universe is located. Our immediate reaction is to show the outside, to show the trees, the garden and everything that is outside our body. It is at this precise moment that the distinction between subject-object occurs.

This distinction has a history that begins very early. Some people think it starts when the infant sees tha breast of his mother, or at birth or even before.

In fact this distinction is only conspicuous, it has the practical function of bringing us to existence. But it is an illusion. If we looked at our body with an electronic microscope, in the same way as we would do with the air or an object, we would have to see that, as it is proved by Quantum physics, there is nothing else than space-energy, in the same space. When somebody looks at something, it is as if space was looking at space through space. Everything seems to indicate that this space is a vacuum but not a nihil ; space is not empty, it is full of everything that exists. From the moment we begin to see the external world as separated, we start, with our thoughts, to set limits and imaginary frontiers. Every conflict is born from those limits. In fact space never had any limits.

Another immediate consequence of this nightmare of separativeness is that the subject, believing in his own matter and the one of the external world, attaches himself to everything pleasurable and rejects everything that can cause displeasure, pain, suffering and is indifferent to everything that does not give him pleasure or pain.

Everything seems to indicate that we are made for pleasure, happiness and joy. We spend our lives in search of these things. Except that we do not look for them in ourselves. It is what we would call the nevrosis of the lost paradise. The lost paradise is within ourselves. Peace is part of this lost paradise. It is a state of feeling or consciousness. But the problem is not pleasure, but the attachment to an object which gives us pleasure.

After this nightmare of the separativeness was installed, we became attached to objects, persons, or ideas. The emotional reaction that generally follows the attachment is fear : the fear of losing or of being robbed of the object that we think we possess. Whether it is a jewel, a lover or a good idea, the question is the same.

The fear of losing creates destructive emotions such as jealousy, untrustworthiness, aggressivity, wounded pride and depression. Those emotions are responsible and the cause of stress, of moral suffering. But stress brings also physical pain and sickness.

Both moral suffering and pain increase and enlarge the nightmare of separativeness. This is how the vicious circle of compulsive repetition of patterns is created, leading us to the loss of inner, social and interpersonal peace.

3.3.1.1 Method of education

Phase 1. As we have said before, it is important that during this phase the student or the beginner experiences by himself the thruth of these statements. He has to discover by himself how far he is the victim of this vicious circle of compulsive repetition of patterns and how far he is dominated by the nevrosis of the lost paradises.

Short term

1. It starts with the theory and the presentation of the corresponding table (table7).
2. To prove the existence of the nightmare of separativeness, one can make the experience of showing the environment.
3. Invite the group to play the following scene :
- A man and a women meet for the first time, they fall in love. They set up a date in a bar nearby, this date is interrupted by the man's lover ; scene of jealousy and anger ; the young woman becomes ill ; her mother calls the doctor.
- Comment of the group with the help of the figure N° 7.

Medium and long term

1. A short programme, as an introduction, followed by a rather long study of the fundamental theory of the process of destruction of peace, historical search of evidence of the process of fragmentation and destruction of peace. The study should be conducted in groups.
2. To prepare a wall newspaper where the beginner will pin articles of magazines and newspapers illustrating the consequences of the attachment and possessiveness in individual and group life.
3. Organize a serie of conferences describing personal cases which illustrate the vicious circle of compulsive repetition.
4. Invite a specialist in group dynamics or from an awakening group of interpersonal relations to help to discover the inner obstacles within the group.
5. To analyse an historic conflict of the country, trying at the same time to use the contents of figure N° 7.

Phase 2.

Short term. The first phase creates a very strong motivation in a large number of beginners in the sense of discovering the way to get out of this vicious circle. The group is afterwards prepared to continue the programme, the awakening of the development of inner peace.

3.3.2. The awakening and development of inner peace

To achieve this purpose, one must start by the body. As we already have seen, one can distinguish different types of inner peace : the peace of the body, the peace of heart, and the peace of mind. This phase is conceived to allow the students to locate the different places of inner peace. Those places are so inter-dependent that it is very difficult to distinguish them ; if we do so it is only for comprehensive purposes ; otherwise it would mean to come back to the fragmentation that we want escape from. The search for the peace of body is also to touch the two other aspects of the inner peace.

3.3.2.1. The peace of the body

Our body is a dense physical system, composed of matter in which vital and psychic energy flows. This energy has different names according to the cultural traditions. In Yoga, one speaks about prana, in Tibet it is known as rlung, in Greece as pneuma, in Hebrew as ruach, in China as khi, as mana in Polynesia, as wakanda in Dakota, as ka in ancient Egypt. According to these traditions, this energy circulates in channels well known in Chinese acupuncture and Japanese micro massage. A free circulation of this energy and balanced distribution among the body would correspond to a state of harmony and peace. Destructive emotions as we described above create, among other effects, muscular tension more of less frequent depending on the recurrence of emotional crisis one lives during one's existence. One can also find similar concepts in psychotherapy and psychology. Energy takes different names according to the author : libido (Freud and Jung), orgone (Reich), vital instinct (Bergson), psychotronic energy (Krippner). To untie those tension knots, to unfasten what Reich called character armour, corresponds to traditions and to what the modern bioenergy is pursuing. From the moment one is able to undo those thensions knots, the energy becomes available and starts again to circulate in the body. The result is a state of peace, of calm which encourages a wider state of consciousness and a state of psychosomatic harmony. The methods one can list

are, among others, relaxation as it is practiced in yoga, mainly in hatha yoga, tai-chi-chuan which is a slow dance and non-violent fights like Japanese judo and aikido. Yoga relaxation has inspired research in the field of psychosomatic medicine. Specially the one conducted by Schultz (1) - autogene training - and the one realized by Caycedo (2) - Sophrology. This research has proved that this approach gives a bodily base for emotional and spiritual peace. Psychophysiological measurements have confirmed what everyone can personally verify.

A programme, aimed at personal experience and at the location of the first space of peace in the body, starts by relaxation in one of its ways. Relaxation has the following advantages, it :

- allows to obtain a somatic basis for inner peace,
- allows to go through daily routine, calmly, if it is practised every day,
- helps to maintain health,
- is an aid, in a medical treatment, to cure a psychosomatic sickness,
- helps to eliminate or to alleviate a state of tension or nerves,
- cures insomnia,
- facilitates creativity,
- helps to enter in other states of consciousness,
- prepares for meditation.

A healthy and balanced diet allows to reinforce the peace of the body. Yoga teaches us, for example, that there are three kinds of food, heavy foods which favour passivity and torpor, the energetic foods which agitate and favour physical activities and foods that encourage harmony and peace. Yoga recommends a healthy and vegeterian diet. It is important to notice that a reduction in eating meat would allow to increase the agricultural surface in such a way that we could eliminate hunger from the developing countries (3).

3.3.2.2. The peace of heart

As we have stated before, the emotional and affective aspects of peace are very often neglected in research and in the practice of peace education, due to the predominance of the intellectual. It is known by all those who deal with emotions and feelings that they have a fundamental role, both as a factor of inner and social peace and of violence and war. Violence is the by-product of anger and hate. Inner peace is the result of harmony and fulfilment, where feelings of joy and love can be expressed.

What can we teach to these "beginners" of peace ? How can we establish peace at the feelings level ? This is an essential question.

Different answers have been given to this question. Each of them shows a way to obtain peace. Some of them are very simple and can be put into practice by everybody. Others need the assistance of a teacher or a therapist according to the culture to which it belongs.

We will try to give a brief description of these methods. Several studies and comparative research of the results obtained are necessary in the field of experimental education in order to be able to know which of these methods are the most efficient. But there is a certain consensus that the capacity of the educator to give himself, his time and love are as important or even more important than the method in itself. One can consider that motivation and dedication from the "beginner" in the daily practice of each method is essential.

One can distinguish two major categories of methods : the ones that start with destructive emotions such as hate and anger and those which tend to awake and develop constructive emotions that lead to peace. These last ones cannot be separated from the peace of the mind and of the body and will be detailed further on.

The methods for energy transformation

We will explain now the first category, the ones with start with destructive emotions aiming at transforming them without preventing them from being expressed.

- The immediate consciousness

It is the simplest method. It consists in recognizing the destructive emotion at the very moment it shows up. According to Yoga tradition, particularly the one from Tibet, there are five destructive factors of peace or "poisons", four of them are purely emotional and the last one has a cognitive nature. This last one refers to the nightmare of separativeness and is called ignorance or lack of knowledge. The other four, related together, are attachment, anger, jealousy and pride. It is when these emotions show up that we can become aware of them. Very often this awareness shows up too late : anger has already produced its effects, for example. At this stage, one only can recognize that one has been dominated by it. Gradually, one becomes aware when it is happening and finally one can "see". It is the ideal condition. Experience shows that it melts and that its energy transforms itself in positive feelings.

- The "Ahimsa" method of non-violence from Gandhi

Taught by Gandhi, "ahimsa" means more than non-violence. Its aim is to transform feelings of hate into feelings of love. The success achieved by Gandhi, through a non-violent national community action to give India its independance, constitutes the most expressive force of "ahimsa". It is used in several countries. It requires a full consciousness of oneself and a constant attention of what goes on in oneself(4).

- Methods of psychotherapy

Many people believe that the above-mentioned methods fail because of our negative habits which are so deeply rooted and

because they come from the imitation of cultural and parenting models and from the identification of the child with violent educators. Very often violent reactions of the child are not expressed and are blocked in the mind and in the body until adulthood ; they still want to express themselves and explode in adequate and compulsive manner. We will indicate only some of the therapeutic methods, which tend to unblock and liberate violence and the seed of aggressiveness. There are today thousands of methods of psychotherapy, among them one can quote : Freudian psychoanalysis, Jung analysis, Moreno's psychodrama, Gestalt from Fritz Pearl, Orgono therapy from Wilhelm Reich, Lowen's Bioenergy, Awaken dream from Desoille, psycho-synthesis from d'Assagioli, therapy against the person of Carl Rogers, logo therapy from Victor Frankl.

The peace educator cannot assimilate all these methods, neither can he use them in a work that requires a deep training. However, he can choose one of them, the one which fulfils his needs. This will allow him to recognize the needs of his beginners and to orientate them to a psychotherapy or a therapist.

- The direct methods of peace awareness

Instead of trying to transform the conflicts of heart into peace, one can awaken it directly.

In each of us sleeps qualities and functions of the heart which are directly responsible for keeping inner and social peace. Spiritual traditions agree about it. One can summarize it as follows :

- joy, we are made for a life of joy, as we have already mentioned, specially the kind we feel when we see other's people happiness.
- Altruistic love : one can define it as the feeling of wanting everybody's happiness and to act accordingly.
- compassion : how one can live in peace knowing that suffering and poverty exist ? Compassion is precisely the feeling of wanting to help and act accordingly.

- universality : those three feelings are very important, they apply to every species without preference. If they were really put into practice by everybody, we would not have wars and conflicts.

Those qualities can be awakened and cultivated in different ways.

In the first place, by the example of the educator who integrates them in his daily live. One can also use visualization methods, as they are used in the awaken dream in psychosynthesis. The students are asked, in a relaxed state, to imagine, from time to time, a real daily life scene, where they put into practice these qualities; It is a direct training which helps the next method. The next one consists in informing the student about these qualities, to define them and to stimulate them to be practised in daily life by showing the student that this path leads toward peace.

As these awaken methods of the peace of the heart cannot be separated from those aiming to awake peace, we will now study them.

Even the relaxation we have presented as aiming at the peace of the body has some mental and emotional consequences. The primary target is to master and dissolve the nightmare of separativeness. This is done by going beyond thought, which is characterized by its capacity to fragment, to classify and to divide. Thought, intelligence and reason are precious instruments for everyday life and for mental evolution. But thought is at the same time a major obstacle to the evolution towards a holistic vision. The best method to go beyond thought while integrating it is meditation.

Meditation

Several definitfons have been given concerning meditation.

In fact this constitutes a paradox, since it is a method which consists in sitting down and doing nothing. It is a comeback to the inner self, to our own body, in other words, it is doing just the opposite to what the industrialized civilizations have taught us : live in the outdoors, direct all your activity towards the external world ; by doing this we are reinforcing the nightmare of separativeness. This non-activity is accompanied by the attention, the observation and a mind open to everything that occurs or to concentrate in a thought or inner image, or in a sound, an external object, a candlelight or any other object. It doesn't matter which object you are concentrating on ; the important thing is the result; every disruptive thought is erased and with it all the concept that divide the me from the external objects, including the external objects between themselves.

When we reach this stage, the limits between the me and the external world are erased and, among the consequences, inner peace is established. Many criticisms have been made to this method by people who had not had the literrary contact with this subject or were misled. The criticism states that meditation is alienating because it would cut us from the productive world necessary to our industrialized civilization. In fact, it is the contrary. Research done on this subject has proved that meditation has a direct effect in improving the following functions : mental level, attention, memory, emotional balance, synchronization of the mental waves from both sides of the brain and, at work, it increases productivity. Because it awakens our whole consciousness, it is the remedy for alienation.

1. EVERY HUMAN BEING BELONGS TO THE ENVIRONMENT FROM WHICH IS BUILT HUMAN CULTURE AND CIVILIZATION.

2. LIFE ON EARTH IS ABUNDANT AND DIVERSIFIED. IT IS SUSTAINED BY THE UNINTERRUPTED FUNCTIONING OF NATURAL SYSTEMS THAT GUARANTEE ENERGY, AIR, WATER AND FOOD FOR EVERY HUMAN BEING. THAT DEPEND ON ONE ANOTHER AND THE REST OF THE ENVIRONMENT FOR THEIR EXISTENCE, WELL BEING AND DEVELOPMENT,

EACH MANIFESTATION OF LIFE ON EARTH IS UNIQUE AND NECESSARY. THIS IS THE REASON WHY WE MUST RESPECT AND PROTECT, INDEPENDENTLY OF ITS APPARENT VALUE TO THE HUMAN BEING.

Statement concerning human responsibilities towards peace and sustainable development.
Articles 1 and 2, Chapter 1. Peace University of Costa Rica, 1989.

To meditate during 20 minutes each morning and night does not mean that one will cut oneself from the external world, but that one is training to become more open, conscious and less alienated than before.

And above all it helps to start solving the questions of daily life, in a harmonious and pacific way. But conflict is still there, but it is solved in a non-violent way with wisdom and friendship. Peace of mind takes over the conflict and allows to solve it within oneself and with others.

One can say the same thing for dance in its meditative form as for the Tai-Chi. Originated in Taoism, it is still a national practice in China ; used by millions of Chinese in public places. The Chinese Government has summarized its major principles for the use of the West.

In Africa, Asia, Latin America and Middle East, several ritual dances, through a conscious transe, achieve the same identical effects.

Research would be necessary at a multicultural level in order to prove or disprove these last statements.

Meditative techniques lead to what Abraham Maslow has called experiences and higher states which unblock and awake great spiritual and human values, the same ones that Gorbatchev uses to motivate the Soviet workers (8 & 9).

We show, in annex, a synoptic table of those values, classified according to the energy centres as they are described in yoga. Those centres, totalizing seven major ones, correspond each of them to a philosophical and psychological school apparently opposed to each other (13). It can be a basis for an explanation and the conciliation of opposed ideologies. This system can be a major instrument for peace if research were conducted in this field. Dualistic in apparence, our classification of values in negative or constructive behaviours does not imply that we would consider them only in this way. For example, one builds something new from the destruction of an old building. Since nothing is permanent, everything that exists is in constant transformation. We can say the same thing concerning the scale of values ; it is only an appearance of experiences of different qualities at the existence level. They are the manifestation in man of the same energy.

This collection of concepts and methods that allows to awaken and develop the art of living in peace with oneself cannot be distinguished from the art of living in peace with others. It is not only training for a harmonious social life, but is also training that requires a life with others. We will deal with this in the next chapter.

3.3.2.3 Peace in the mind

THE FEELINGS OF EGOISM, COMPASSION AND LOVE ARE INTRINSIC QUALITIES OF THE HUMAN BEING. THESE QUALITIES CREATE RESPONSIBILITY WHICH IS AN INHERENT ASPECT TO EVERY RELATION IN WHICH HUMAN BEINGS PARTICIPATE. THIS CAPACITY TO ACT IN A RESPONSABLE, CONSCIOUS, INDEPENDENT, UNIQUE AND PERSONAL WAY IS AN UNALTERABLE AND CREATIVE QUALITY OF EVERY HUMAN BEING. THE ONLY LIMIT TO ITS REACH AND DEEPNESS IS THE ONE SET BY EACH PERSON. THE MORE IT IS ASSUMED AND PRACTISED, THE MORE IT WILL GROW AND BECOME STRONGER.

Statement concerning human responsibilities towards peace and sustainable development.
Art.6. Chapter III, Peace University, Costa Rica, 1989.

Before, we would like to say a few words concerning the word "mind". In French it has two different meanings :
- it is the equivalent to the English word "mind" and one can translate it by "mental". It means therefore all the mental functions, such as intelligence, reasoning, perception and memory among others ;
- it refers to a subtle form of energy, that Bergson called spiritual energy, a life principle of the conscience and thought which would oppose to the matter and mody. In that sense it is related to ethical values considered as "superior".

The holistic vision outgrows these definitions while integrating them because it negates every form of opposition and duality. Due to the non-fragmentary theory of energy, in which the ways of expression have three different forms which are apparently opposed or independent, matter (body), life (movement and emotions) and information (psychism), but linked in a continuous and ever-evolving chain, the opposition between matter and spirit tends to disappear.

That is why we adopt an even larger meaning of what spirituality is and therefore of what the spirit is. This word designates a state which is at the same time above the mind and the psychism and is a part of it and integrates them (5). In that sense, man would be capable of transforming energy, this same energy, which comes from matter, life and psychism. What we call spirit is maybe energy itself in its primary state and that, through man, goes back to this state. Everything seems to indicate that peace is found in this transpersonal state, which is being studied by the transpersonal psychology and which can be found at the beginning of every major tradition (6 & 7). We consider that spirit is this energy coming from psychism, mind and spirituality even though we distinguish them because of reasons of pedagogical methodology. We will now study the methods that

allow us to reach this peace of mind. For reasons connected with the holistic vision, these methods include the peace of the body, the peace of the heart and the peace of the mind.

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3.3.2.5 Methods of education

One can remember, from the last module, that the study of the fundamental theory of the destructive process of peace (long term) and of the genesis process of the nightmare of separativeness and the vicious circle of compulsive repetition, which is a characteristic of the "nevrosis of the lost paradise" (short term) causes a strong motivation from knowing how to get out and how to learn which methods can favour inner peace. The explanation we have just made is full of suggestions of methods. We will come back to it only to show what needs to be developed in a short term basis and what is necessary to be developed in a medium and long term basis.

Short term

In the Programme "**The art of living in peace**" the methods of education are divided according to the above mentioned plan.

Peace in oneself (inner ecology)

1. First session

Motivation of the participants by creating a happy atmosphere (Dance and questions).

2. Past, present and future of mankind

Use of Brainstorming to give a balance of the past and present and express the wishes for the future. One also must become aware of the distance between the ideals of peace and the present and past reality.

3. Obstacles to peace

Brief summary of the fundamental theory of the process of destruction of peace.

4. Peace within ourselves (inner ecology)

- the genesis of the nevrosis of the lost paradise

Theory and drama.

- peace of the body

Relaxation and diet hints

- peace of the heart

Becoming aware of destructive emotions,
Visualizing a new constructive programme,
Psychotherapies,
Heart qualities and how to awaken them.

- Peace of the mind

How to get out of fragmentation
The dance of life
Meditation
Higher experiences
To a new scale of "constructive" values.

Medium and long term

The above plan can be used in this part with the help of good professionals or masters from different disciplines mentioned in the text : Relaxation, Yoga, Meditation, Tai-Chi, health and food consultants, therapists from different schools. One could add cooperative games (11) and peace games that have recently been created by the community of Findhorn (12). In addition to the psychotherapies, a long term programme is an excellent occasion to introduce oneself in the spiritual traditions mentioned by the Declarations of Venice and Vancouver.

3.3.3. The art of living in peace with the others

3.3.3.1. The contemporary "normose"

Disharmony in men produces a violent and pathological society which in turns is pathogenous in relation to the individual, to such a degree that one feels like a prisonner in a closed system where no one knows were things start, if it is in man or in the society.

One can even say that the major part of the opinions, attitudes and behaviours among which there is a general consensus and which tells us what is "normal", drives us to a "normose". In fact these consensuses are social pressures which force the individual to "adapt" to abnormal rules. Among those pathogenous and deviating consensuses is located the concept of "fair war" which even has a legal and solid support. Once war is legally declared, one has the right to kill any enemy. Because of this "normal" principle, young people learn during their military service to kill their brothers. A similar consensus existed in the past concerning the right to kill somebody to save one's honour. There was a general consensus for a practice that is today considered illegal and that we even consider ridiculous. When will war be outlawed as dualling is ? is not was a joint duel ? Will mankind reach this same stage concerning violence and war ?

It is for this objective that we work for. In this regard, we must help mankind to get out from its "normose", and to develop a consciousness that will prevent men from getting used to pathological consensuses and rules, even though they are considered as "normal". In this aspect it is important, as we have noticed, to work on a social and individual level, possibly at the same time.

3.3.3.2 The three social manifestations of energy

In the social science field, we have several projects and research projects concerning violence, war and peace. At the international and social levels, excellent studies have been produced, specially in the peace education field (1, 2 & 3). We are going to classify them according to our non-fragmentary energy model which is present at the society level in three different ways :

- **Culture** which corresponds at the energy level to mankind, intelligence and the universe information is the kingdom of

anthropology and the law sciences. It constitutes an ensemble of consensuses, opinions, attitudes anf feelings, the way of considering things, prejudices, stereotypes and laws of a specific society. It is culture that dictates the habits and behaviours of this society. It expresses itself through art in its different forms, philosophies, scientific knowledge and spiritual different forms, philosophies, scientific knowledge and spiritual values. It is passed from one person to another through social institutions such as family, school and private and public organizations.

Society is the equivalent at the energy level to man's life and to the universe. The main field is sociology which is constituted by the ensemble of communications, interactions, relations between groups, people and institutions. It expresses itself through and within social institutions such as family, university, companies and governmental and non-governmental organizations.

- **Economy** is similar, at the energy level, to the body and matter. It refers to production, sharing and consumption or use of the territory, of the food, of the cloting and the wealth of any kind including money and its circulation. Economy is processed through the worker or by companies and private and public organizations.

For each of these groups, strictly related between them, present the different methods and measures of education according to the solutions that have been proposed in the last forty years. Considering what we have said above, one can distinguish three different types of peace education : the **cultural education for peace**, the **social education for peace**, and the **economic education for peace**.

Due to the amount of suggestions, we will limit ourselves to the task of describing those three types.

3.3.3.3. Cultural education for peace

Many initiatives have aimed at changing concepts, opinions, feelings and values. As shown by Johan Galtung (4), the objective is to transform the values of a world we reject and we don't want any more into a world of our preference. The main actions of education used or recommended are the following.

- the teaching and the broadcasting of the International Charter of Human Rights (5).

A look at the number of ratifications of the major international instruments concerning Human Rights (6) shows to what point the efforts made by the United Nations were successful. Human Rights have penetrated in almost every country all over the world. This is partly due to a huge educational effort.

Unesco recently published (7) a guide for the teaching of Human Rights at all levels and in different ways. In its editorial, G.V. Kutukdjan gives a summary of "the major lessons to be taken from the educational works realized in the last years". We state that "human rights are not another course that should be included in the curriculum, because it is, in its essence, a consideration and a research concerning concrete and tangible social relations. Therefore, the teaching of human rights and the apprenticeship of democracy (rights, obligations) would become a school for the learning of liberty and solidarity (8). This book contains some important indications concerning the programmes and principles of education for the teaching of human rights at the university, primary and high school and at the community levels. It also gives a bibliography on human rights education.

- Cultural peace education throughout mass media

Press, newspapers, magazines, radio, television and publicity are the instruments for a powerful divulgation of peace values. Many studies have been conducted to show how mass media influence is encouraging violence all over the world. In its introduction to

a Unesco publication concerning "Violence and terror in the mass media" (10), George Gerbner says textually : Violence and terror in the mass media gives to social relations a contradictory image ; they show how power can be used to control, to isolate, to dominate, to cause or to kill". Some of the above mentioned research shows that the percentage of violence has considerably increase in TV programmes : up to more than 50% of the programmes.

The research done concerning the educational role that mass media should have is numerous. One will find a summary in a Unesco publication, "Education through mass media" (9). In fact mass media are a fourth power, that only now one is becoming aware of. To say that is should have an educational characteristic because of its power is not enough. According to Michel Souchon, in his conclusion, published in the above mentioned work, "heavy trends" are a characteristic of the historical relations between the world of education. Among those trends, he quotes the use of the mass media for entertainment purposes, the limitation and the disparity of financial resources, outdated habits of education which are not adapted to the needs of the mass media. Bringing together education and mass media is possible, however. It is happening in several countries. It is something to wish.

PROVIDE TEACHERS WITH MOTIVATIONS FOR THEIR SUBSEQUENT WORK : COMMITMENT TO THE ETHICS OF HUMAN RIGHTS AND TO THE AIM OF CHANGING SOCIETY, SO THAT HUMAN RIGHTS ARE APPLIED IN PRACTICE ; A GRASP OF THE FUNDAMENTAL UNITY OF MANKIND ; ABILITY TO INSTIL APPRECIATION OF THE RICHES WHICH THE DIVERSITY OF CULTURES CAN BESTOW ON EVERY INDIVIDUAL, GROUP OR NATION.

Unesco, Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. Paris, November 18, 1974.

- **Some other educational approaches in the field of a peace culture**

One can only briefly describe such a vast field.

One can quote among others :

- **libraries** dedicated to peace and the introduction of the subject in the already existing ones.

- **law education** for peace in the law schools.
- the study of **world peace history**, which constitutes a way to balance the tendency of school books to give data concerning battles, victories and defeats.
- the development of a **holistic cultural movement** in companies, NGO's and governmental organizations, beginning with the United Nations.

This culture would allow to take into account the human being, the production and the fulfilment of peace.
- the increase of the **international pen-pal movement** for the youngsters from all over the world.
- the education of **soldiers for peace** starting with the introduction, in the military academies, of courses related to the role of soldiers in the protection of peace and the strategies to transform military service into civil service in countries which belong to a community like the European Community, on the condition that this education is done in every country of the world (12).
- **disarmement education** is another aspect of the above question. The World Congress for Disarmament Education has indicated the essential points of this kind of education and recommends that students should develop criticism regarding the steps taken to reduce armaments and the elimination of war as an "worldwidely" accepted behaviour" (13).

EVERY HUMAN BEING BELONGS INSEPARABLY TO THE HUMAN FAMILY AND DEPENDS ON ONE ANOTHER FOR THEIR EXISTENCE, WELL-BEING AND DEVELOPMENT.

Statement concerning the human responsibilities for peace and self-sustained development, article 4, Chapter II, Peace University, Costa Rica 1989.

3.3.3.4. Social education for peace

A pacific social life depends, in addition to individual peace education, on direct action on interpersonal human relations, inter and intra-group relations and international relations.

Several methods have been worked out, specially after World War II :

- **Group dynamics** in its different forms : T Groups, Awakeness to interpersonal relations, intergroup workshops, meetings directions, leadership training, psychosociological interference. Their main purpose is to identify and to treat, live, the obstacles to communication and the causes of the conflicts. It started with the studies of Kurt Lewin and the works of the National Training Laboratories of Bethel (NTL) and now has uncountable branches.

- with identical purposes, one can quote the psycho drama, social drama, role-playing, and socio metry created by J.L. Moreno and whose applications for social peace education are remarkable.

- **cooperative sport and games** which stimulate co-operation.

- **peace strategy games**, simulations of international peace strategies can forecast, up to a certain point, the reaction of the enemy, as for example, the unilateral armament can encourage the other part to do the same thing. This has already happened.

- **martial arts such as ai-ki-do or Japanese judo** create a pacific state of mind and develop respect for the opponent, as well as the awakening of intra and interpersonal energy.

- **at the political level** one action towards peace could be developed through meetings, symposia composed of different political parties where statesmen could, together, study what brings them together above their differences and what are the shared values for which they want to commit themselves. A spirit above all parties could result from such meetings.

- **at the religious level** these last thrity years have been rich in meetings, conferences and seminars gathering different religions and have been able to produce a comprehension and reconciliation between the representatives of different spiritual traditions.

The important thing in these methods is that man is able to recognize, to learn and to respect his own and the other's essense.

3.3.3.5. Economic peace education

As long as hunger, poverty, sickness, infant mortality, overpopulation, street children will exist, peace will not be a reality either in our conscience or in national and international relations. In fact, for reasons that we do not want to discuss here but that can be related to the ultimate fear of the nightmare of separativeness, economic systems have only partly answered this vital question.

For economic peace education to be feasible, an economic theory of peace is necessary which will take into account concomitantly the individual, social and ecological aspects, in other words, a new holistic economy which would integrate and surpass the positive benefits of every economic system.

It would be an interdisciplinary group working with theory and practice and who would be in charge of making, to all countries, some recommendations that would take into account the five E suggested by Pierre Dansereau : Ecology, Economy, Ethnology, Ethics and Ethology (14).

In the meantime, we will limit ourselves to the following attitudes as far as economic peace education is concerned :

- to continue to publish critical analyses concerning the belligerant aspects of the present economies. There are "Curricula" which can provide those analyses (15). Methods of education can also be used for this purpose. Johan Galtung suggests that dramatization can be used to feel the consequences of the different social-economic systems (16).

- to advertise movements and attitudes which tend to remedy the present situation. Among those movements, one can quote :

- **voluntary simplicity** is a movement started by Schumacher in his book "Small is beautiful" (17) and multiplied under this title by Duane Elgin (18). The author of this expression, Richard Gregg has given the following definition (19) : "Voluntary simplicity implies both internal and external conditions. It means the purity of intentions, sincerity and inner honesty as well as the avoidance of external confusion, of several possessions without importance for our main reason for living. It means to arrange our energy and our wishes, to partially restrain certain directions in order to ensure a greater abundance of life in other directions. It means a voluntary organization of life for a significant purpose".

It seems that several thousands of people in industrialized countries agree more or less with this new way of acting. But in Third World countries the problem is just the opposite, it is one of essential comfort. It is not a simple thing to define what is

essential comfort because it depends on the economic level of each population. It is not the same for a European or an Indian. Nevertheless, one can agree upon one thing. Every human being needs health and a sufficient amount of food to be in shape, housing and clothing.

To educate the population of developed countries concerning the aid to be given to the Third World in order to achieve the above targets at the same time as one advocates voluntary simplicity is something necessary in these times of alienation and general indifference. Will they be able to contribute, at the same time, to a decrease in the consumption of developed countries and to the fulfilment of the minimum needs of the Third World countries, while providing a self-sustained development (as recommended by the Brundtland report from the United Nations), is a question that belongs to the future.

This question serves as an introduction for the next module: the art of living in peace with nature.

3.3.3.6 Bibliography, notes and references

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5. "Human Rights - the International Charter on Human Rights" New York, United Nations, 1988.

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11. Souchon Michel, "Education et médias de masse : contradictions et convergences", in 9 pp. 374 et suiv.

12. Conclusions du séminaire "Militaires pour la paix" held in April 1990 at the City of Peace Foundation, Holistic University of Brasilia (unpublished).

13. Unesco Yearbook on peace and conflict studies, Paris 1987, pp. 118-121.

14. Dansereau Pierre, "La terre des Hommes et le paysage intérieur", Québec, Lemeac, 1973, pp. 143 et suiv.

15. See, the study of Jurgen Markstahler, Volker Wagner and Diatar Banghaas on "Structural dependance and underdevelopment", in 2 pp. 185 and following.

16. in.4

17. Schumacher E.F. "Small is beautiful", Paris, Seuil, 1963.

18. Elgin Duane, "Voluntary simplicity", New Jersey, William Morrow, 1988.

19. in 17.

3.3.3.7 Methods of education

Short term

We do not give details in order not to destroy the surprise and because some techniques must be used on the educators so that they can be able to understand the importance of it on their actions. Just reading them would be useless and would have no effects.

- **peace with the others** (social ecology)

The process of destroying social ecology.

Brief summary of the destruction of the inner harmony and of its consequences in the social harmony. Destruction of peace at the cultural, social and economic levels.

Group dynamic experience concerning concepts and prejudices. What unites and what opposes the group.

- **rebuilding peace in society**

At the **economic level** : (reading and discussion of texts)

- essential comfort
- voluntary simplicity
- new professional motivation

at the **social level** :

- the causes of war and peace (discussion of texts)
- Peace education (comments)
- spiritual interaction (group experience)
- mankind around the planet (sound track)

at the **cultural level** :

- International Charter of Human Rights (lecture and discussion)
- Universal values (comments).

Medium and long term

The basic text of this module gives numerous suggestions. The heop of psychosociologists, sociologists, anthropologists and economists will be welcome.

One can follow the same plan as indicated for the short term.

In addition we are giving suggestions of books as references for consulting and research.

Amadou Mahtar M'Bow et coll."Consensus and peace". Paris, Unesco, 1980.

Divier Pierre François, "Guide pratique de la paix mondiale", Paris, Marval, 1985. One will find helpful hints for creating peace.

Ferencz B. & Keyes Ken jr. "Planethood". Introduction by Robert Muller, Knowlton, Quebec, les Editions universelles du Verseau, 1989

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"Unesco Yearbook on peace and conflict studies". Paris, Unesco, Annual.

3.3.4 The art of living in peace with the environment

3.3.4.1. Nature of man and nature of the environment

The environment is an expression of the universal energy. We belong to it as human beings, moreover, we are made of it and we are part of it.

The loss of the notion that man and nature are one is at the source of the destruction of the environment by man. To teach how to live in peace with the environment will basically consist in establishing again a holistic vision of the belonging of men to the environment.

Starting from the egocentric and personal consciousness, enlarged to a anthropocentric social consciousness and going through a geocentric planetary consciousness, men will have to reach a state of cosmic, universal and transpersonal consciousness.

The non fragmentary theory of energy allows us to give comprehensive models and to give precise definitions of the problems that afflict mankind as well as solutions for finding the lost peace.

3.3.4.2. Towards an ecological method of education

This non fragmentary theory of energy also gives us the opportunity, concerning the relationship of man with the environment, to become aware that his nature and the nature of the environment are the same. The immediate consequence of this awakening is that man will conclude by himself that every thought followed by the destruction of the environment will directly or indirectly affect him in the short term or in the long run. It will also affect his offspring.

This is the main purpose of the ecological method of education, which starts from a "curriculum" that follows the three kinds of energy we have presented above : matter, life, and information. They are the manifestations of the same energy, therefore cannot be divided, we have presented them in a hologram which shows why they cannot be dissociated.

THE RECOGNITION THAT A HUMAN BEING IS PART OF THE SAME PROCESS THAT DEFINES THE UNIVERSE ENLARGES HIS SELF-IMAGE ALLOWING HIM TO TRANSCEND EGOISM, WHICH CONSTITUTES THE PRINCIPLE THREAT TO BOTH HIS OWN LONG TERM INTERESTS AND TO THE ENVIRONMENT AND ITS FUTURE.

Vancouver Delcaration, Unesco, September 15, 1989. On science and culture for the 21st century. Agenda for survival.

One can say that there is life in matter which is composed of solid, liquid and gas according to the laws of physics which are the information aspect of life, in that sense, matter is intelligent.

In the same way one can say that life comes from matter and follows its biological laws. Life is based on information, everything goes on as if life had intellegence and wisdom. Information does not escape from those three aspects since the transmission of this information depends on physical systems in every communication process and that communication is a major process which finds its best expression in love. Information is the expression of laws implied in order of the universe, as said by David Bohm (1). In this sense, the nature of the universe and universe of nature would be a thought of love. We reach the frontier of poetry and reality and where the universe takes a psychological aspect without an anthropomorphic projection. On the contrary, man would only be the image of this psycho-cosmic universe. If there is any projection it would be the one from the nature of man.

Let us get back to the three concepts of this energy and let us examine the educational ways to give man the opportunity to become aware by himself of his fundamental relationship with nature. This implies that one should accept, in the epistemo-

logical level, that physics, biology and psychology cannot be separated one from the other. In this sense, inner ecology, social ecology and planetary ecology are but one ecology.

The most direct way to achieve this purpose is to make every human being ascertain the existing identity between his own matter and body, vital and psychic system and the structure of matter, vital and cybernetic systems of the universe. In other words of the identity of his own inner world and his own external world, of himself as a subject and the universe as an object.

The educator will have to believe deeply in this identity, supported by half of mankind, before teaching it to others.

The ecological method of education will have to educate the beginners on how to preserve the environment.

We will now study the three aspects of this ecological method of education : the ecological method of education of the matter, the ecological method of education of life and the ecological method of education of information.

3.3.4.3 The ecological method of education

According to Pierre Dansereau (2), to start with the matter related to the analysis of the ecosystems, in the sense of inorganic matter, is perfectly understandable. This famous ecologist distinguishes 6 levels of ecosystems : mineral, plants, herbivorous animals, canirvorous animals, the level of investment and the one of control.

In this energy flow, minerals are absorbed by the plants, the plants are eaten by the herbivorous, which in turn are eaten by the meat eaters. In every level, one can notice investments by plants, animals and men aiming to stock up reserves. In the

last level, the will and planification correspond to the noosphere of Teilhard de Chardin (3).

Our experience shows us that the best way to awaken the conscience of the non-separativeness between men and the non-organic matter is to mobilize every way capable of proving the identity between body and matter. One can make man understand the identity between the "outside" and the "inside" concerning the soil, the sun, the water, the fire (light and heat), the air, the atmosphere and the space-energy of which everything is made. One can do this through theoretical studies, research activities, and observation.

The same methods will be applied to plant and animal life.

THE CONCEPT OF AN ORGANIC MACROCOSMOS RECAPTURES THE RHYTHMS OF LIVE ; THESE RHYTHMS CAN ENABLE THE HUMAN BEING TO RE-INTEGRATE HIMSELF INTO NATURE AND TO RELATEDNESS TO OTHERS IN SPACE AND IN TIME.

Vancouver Declaration, Unesco, September 15, 1989, on Science and Culture for the 21st century. Agenda for survival.

Students easily understand that there is life in them and in the universe and that it is the same life. A comparison between the evolution of man and the evolution of plants and animals can make this idea more understandable.

Relating information, intelligence from the ecosystems with thought and human intelligence and demonstrating the existence of a human and natural wisdom can cause theoretical and ideological reactions. That explains why the experience will have to be done by watching the facts and by letting the students draw their own conclusion concerning the matter. Deep thinking concer-

ning a seed, the tree not yet there and to compare it with the idea of a cabin that does not yet exist constitutes a very helpful way to sensibilize someone to this question (4).

The second aspect to take into consideration is how to awaken the conscience to the need to protect the environment. This is a question which is being studied in different universities, whose programmes will be a source of inspiration.

On the other side the World Committee on Environment and development, known as the Brundtland report, can also be source for a curriculum (5).

Unesco's Man and the Biosphere programme gives us information about curricula, methods of education and training (6).

Since our work is centered on peace, peace education towards environment, our goal is not to train specialists but to make sure that as many educators as possible become aware of their responsibilities and contributions, and through them the entire population of the world. That explains why the first part of our suggestions concerning the decrease or even the dissolution of the illusion caused by the nightmare of the separativeness is so important. It creates an attitude of deep respect for our planet which starts to be seen as the continuation of ourselves.

Afterwards one should complete this experience by giving recommendations on what one can do. Several publications give a list of these activities (7 & 8). The subject of a healthy diet can be the starting point for this deep relation between ourselves and the environment (9 & 10).

The Statement on human responsibilities towards peace and self-sustained development by the United Nations Peace University is a document that should be a mandatory part of this type of curriculum, since it gives a theoretical and ethical approach not only to this module but also the main ideas that we have developed along this manual (11).

3.3.4.4. Bibliography notes and references

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3. Teilhard de Chardin Pierre, "Le phénomène Humain", Paris, Seuil, 1955.

4. One can also compare the seed programme with the sperm and the ovule. The idea of non-separativeness between individual consciousness and the consciousness of the universe is developed in a new branch of psychology : personal psychology. This new field has generated several meetings with physicians and the representatives of spiritual traditions and psychologists.

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6. "Man belongs to the earth", Paris, Unesco, 1988, pp. 115-126.

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3.3.4.5. Method of éducation.

Short term

The programme "The art of living in peace" as it is given at the seminar at the International Holistic University of Brasilia, City of Peace Foundation, is, in regard of the ecological method of peace education, sufficient since it provides a strong motivation concerning taking steps towards an effective and personal action in the protection of the environment.

Peace with the environment (planetary ecology)

- **how nature is being destroyed** (verbal exposition)
- **re-establishing harmony with the environment** (verbal exposition)
- peace with nature

matter. Trip into the external and internal matter. Visualization on the themes of earth, water, fire, air and space-energy.

life inside and outside. Where do we come from ? Where do we go ? An experience lived in the nature in groups of two.

information. Outside and inside intelligence. Reflexion and concentration on a seed and the thinking process.

Dissolution of the nightmare of the separativeness. Summary of the phases of the dissolution (Oral demonstration).

- **personal contribution to peace and environment project**

It is important that at the end of the seminar every participant is committed to idea of contributing to peace and ecology through a personal project.

- **what I have done and what do I do now for peace and the environment** ?

Every one makes a list of past and present actions.

- **what can I do and what I want to do in the near future for peace and the environment** ?

- brainstorming in small groups and sharing of these ideas with the other groups.
- visualization of a specific project in the near future.

Medium and long term.

Exhibition on environment organized by the students, research groups, ecological invitations, films and videos, joint trips and everything that has been said on the subject in this module concerning curriculum.

Regarding the practical action of every individual, circles of "The art of living in peace", composed of 10 students at most, will allow, through counselling and follow-up to improve ones own performance.

ILLUSTRATIONS

NON - FRAGMENTARY VISION OF THE ENERGY

MANIFESTATIONS AND THE ACCORDING FIELDS OF SCIENCE

SYNOPTIC TABLE

NATURE	FORMS OF MANIFESTATION OF ENERGY	MATTER	LIFE	INFORMATION
	ACCORDING FIELDS OF SCIENCE	PHYSICS	BIOLOGY	COMPUT.SCIENCE
MEN	FORMS OF MANIFESTATION OF ENERGY	BODY	LIFE	MIND
	ACCORDING FIELDS OF SCIENCE	ANATOMY	PHYSIOLOGY	PSYCHOLOGY
SOCIETY	FORMS OF MANIFESTATION OF ENERGY	HABITAT AND DIET	SOCIAL LIFE	CULTURE
	ACCORDING FIELDS OF SCIENCE	ECONOMY	SOCIOLOGY	ANTHROPOLOGY

TABLE 1

the old and new paradigm

OLD PARADIGM	HOLISTIC PARADIGM
Peace seen as an external phenomenon	Peace conidered as an external and inner phenomenon
at the external level peace is seen as: 1. the absence of conflict and violence. Several thesis:cultural, juridical, socio-economic, military, religious. 2. as a state of harmony and brotherhood between men and nature. At the inner level, peace is either seen as the absence or the solving of inner pschyic conflicts, either as inner state of harmony. Lack of integration between those different point of views.	Peace is the result from a converging point of measures from the inner ecology, the social ecology, and the planetary ecology, were the main thesis of the old paradigm are taken into account and find their place in an integrated way. This converging point leads the way to a transpersonal state of consciousness were peace is one of its manifestations.

Synoptic table

Table nº 2

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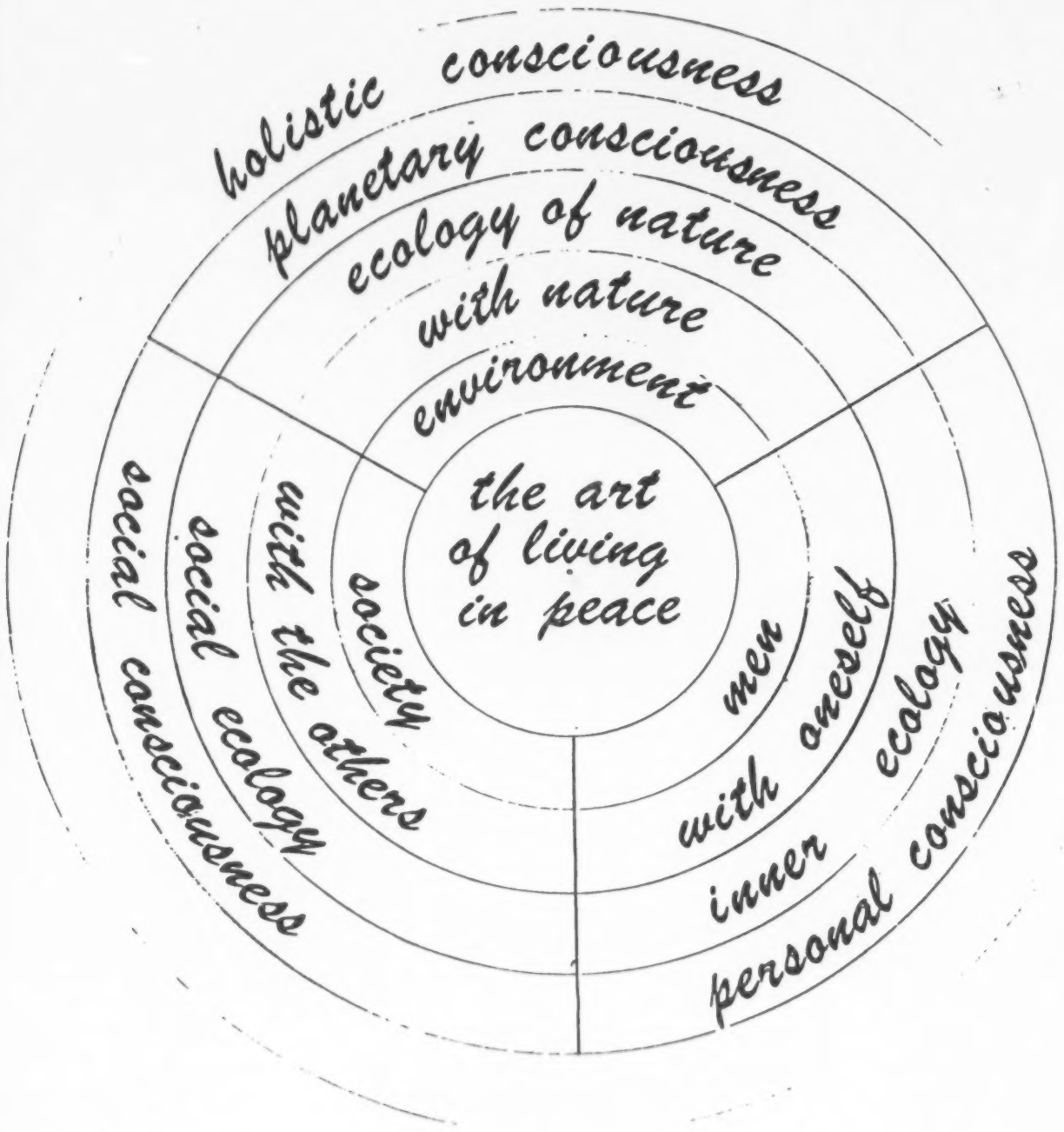
holistic consciousness
planetary consciousness
ecology of nature
with nature
environment
the art
of living
in peace
men
with oneself
inner ecology
personal consciousness
society
with the others
social ecology
social consciousness

TABLE 3

-81-

Old and new paradigm on education

Synoptic table

	OLD PARADIGM	NEW PARADIGM
type of training	specialization	general formation
values	pragmatic values competition ownership feeling power, celebrity consumption	ethical and pragmatic values voluntary simplicity co-operation generosity and sharing equanimity and equality
methods of education	oral and verbal exposition complemented by books and manuals Passive method award and punishmentin a competitive and selective system school is cut from the community teacher"recommends" oppinions, attitudes and changes in the attitude	individual and group work oral and verbal expositions by the teacher and the student active method audio-visual methods, exhibitions, field trips, research. student is active, researchs and teachs the others. Teacher is see as a consultant, a counsellor. School is integrated in the community Educator is an example of integration between principles and attitudes.

Table 4

Old and new paradigms on education

Synoptic table

	OLD PARADIGM	HOLISTIC PARADIGM
Concept of education	information. Teaching limited to the intellect Knowledge directed to memory and reason	formation Education of the person Harmonious process and development feelings reason intuition, and sensation;
concept of the student	student considered as an object as an automatic registering mecanism.	student considered as the subject as an active participant of the educational process.
nervous system	left side of the brain	both sides of the brain. The entire nervous system.
action field	acquisition of knowledge importance of the contents Change in the oppinions	transformation of the whole personality Change in the oppinion. attitude and emotional attitude.
agent of education	school as agent of education of the intellect family as an auxiliary member. Teacher as teacher	family. school and society working together. The educator working as a help in the evolution
concept of evolution	evolution stops after adoslescence. Maturity is limited to the intelligence to the proceation and to work personal evolution	evolution continues on the adult. Maturity is see as wider state of consciousness, peace, plenitude of personal and transpersonal nature

Table 4 cont'd

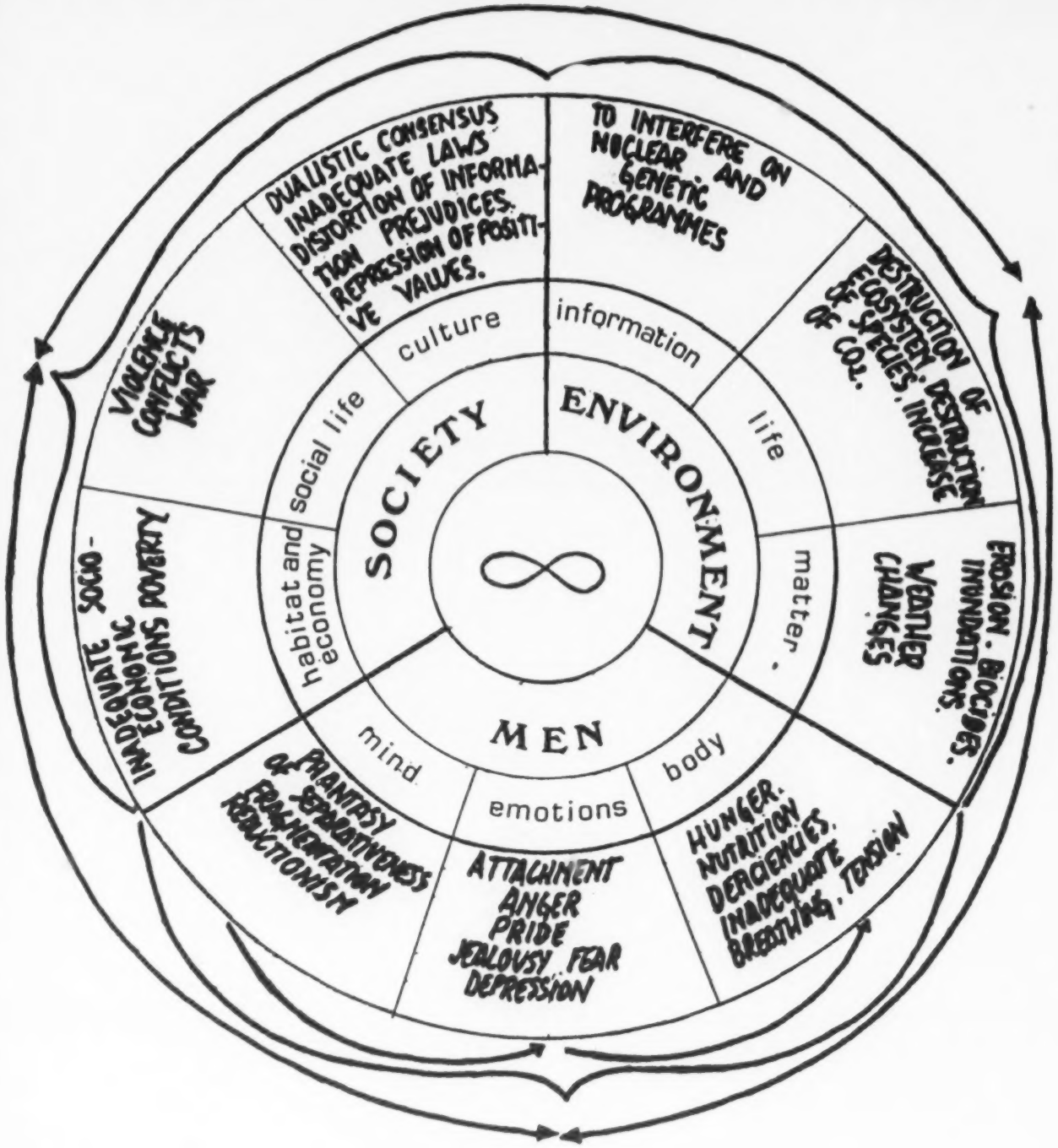

TABLE 5

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TABLE 6

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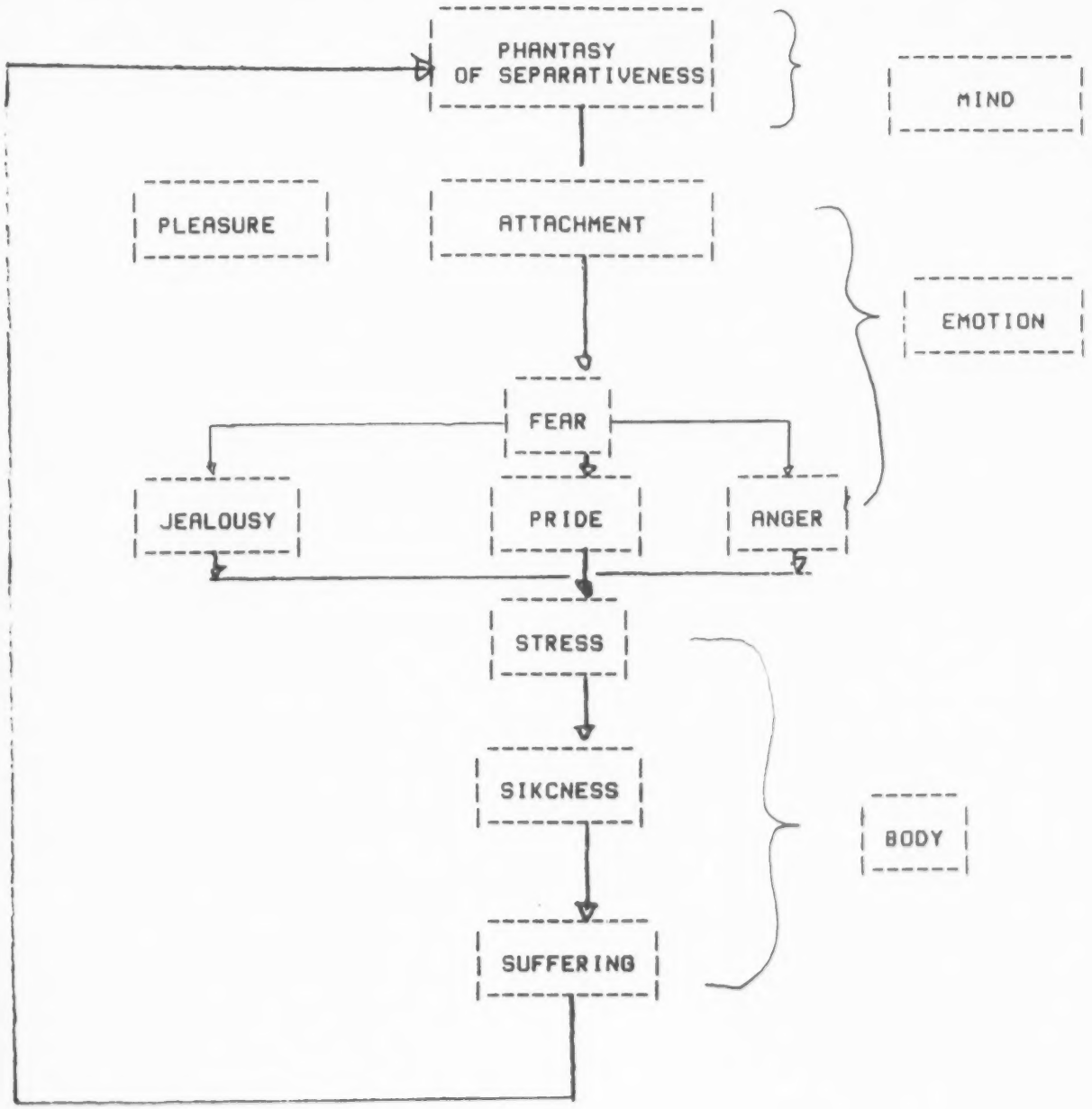
PHANTASY
OF SEPARATIVENESS
MIND
PLEASURE
ATTACHMENT
EMOTION
FEAR
JEALOUSY
PRIDE
ANGER
STRESS
SIKCNESS
BODY
SUFFERING

Table 7

Types of values	values	behaviour	
		Constructives	destructives
transpersonal	unity holy wisdom gracefulness happiness fulfillment integrity	harmony non duality	division judgement distrust
knowledge	knowledge Lightness Truth justice	meditation to think self discover equanimity	ignorance lie to hide
inspiration	creativity beauty	imagination intuition trust creation open mind	to shut oneself in
Love	altruism humanism harmony tenderness	understanding sympathy help	rancour egoism resentment
Power	autonomy equanimity	co-operation liberty of thought	domination dependance
Sensuality	Pleasure	sharing	possession attachment
security	liberty of the body health existence essential comfort	respect non-violence courage peace	violence agression, to wound to kill to infect, to pollute

Table 8